

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR IR IRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## evari mAta-kAmbhOji

In the kRti ‘evari mATa vinnAvO’ – rAga kAmbhOji, SrI tyAgarAja pleads  
with Lord not to ignore him.

P evari mATa vinnAvO rAvO  
indu lEvO 'bhaLi bhaLi

A avanilO(n)<sup>2</sup>ArshEya <sup>3</sup>paurushEyam-  
(a)ndi <sup>4</sup>cOdyam(e)ruga lEn(a)yya (evari)

C <sup>5</sup>bhakta parAdhInuD(a)nucu  
<sup>6</sup>parama bhAgavatula  
vyakta rUpuDai palikina muccaTa  
yuktam(a)nucun(u)NTi  
Sakti gala mahA-dEvuD u nIv(a)ni  
santOshamunan(u)NTi  
<sup>7</sup>satta cittuDagu tyAgarAja nuta  
satya sandhuD(a)nukoNTin(i)lalO (evari)

Gist  
O Lord praised by this tyAgarAja!

I don't know whose words You listened to in this World. Won't You  
come? Or ain't You here? Well Done!

In this World, having attained knowledge of vEdas and SAstras etc, I did  
not learn scepticism.

I assumed that the message, manifestly conveyed to me by SrI nArada –  
Your supreme devotee - that You are entirely engaged in looking after (the  
welfare of) Your devotees, to be correct;

I remained happy that You are the powerful mighty Lord;  
I assumed You are true willed who is true to His word.

Word-by-word meaning

P O Lord! I don't know whose (evari) words (mATa) You listened to (vinnAvO). Won't You come (rAvO)? Or ain't You (IEvO) here (indu)? Well Done (bhaLi bhaLi)!

A O Lord (ayya)! In this World (avanilO), having attained (andi) knowledge of vEdas (ArshEya) (literally derived from Rshis) (avanilOnArshEya) and SAstras etc (paurushEyamu) (paurushEyamandi),

I did not (IEnu) (IEayya) learn (eruga) scepticism (cOdyamu) (literally questioning) (cOdyameruga);

I don't know whose words You listened to. Won't You come? Or ain't You here? Well Done!

C I assumed (uNTi) that (anucunu) the message (muccaTa) (literally news) manifestly (vyakta rUpuDai) (literally becoming perceptible) conveyed (palikina) to me

by SrI nArada – Your supreme (parama) devotee (bhAgavatula) that (anucu) You are entirely engaged in looking after (parAdhInuD) (parAdhinuDanucu) (the welfare of) Your devotees (bhakta),

to be correct (yuktamu) (literally proper) (yuktamanucunuNTi);

I remained (uNTi) happy (santOshamunanu) (santOshamunanuNTi) that (ani) You (nIvu) (nIvani) are the powerful (Sakti gala) mighty Lord (mahAdEvuD);

I assumed (anukoNTini) You are true (satta) willed (cittuDagu) who is true to His word (satya sandhuDu);

O Lord praised (nuta) by this tyAgarAja! I don't know whose words You listened to in this World (ilalO) (sandhuDanukoNTinilalO). Won't You come? Or ain't You here? Well Done!

Notes –

Variations –

References –

<sup>3</sup> – paurushEya – The following explanation given by kAnci mahAsvAmi candraSEkharEndra sarasvati in the following website, clarifies the term –

“...revealed texts - we call the same ‘apaurushEya’ (not the work of a human author). What men do of their own accord is ‘paurushEya’ and what the paramAtman reveals, using man as a mere instrument, is ‘apaurushEya’.

Source – <http://www.kamakoti.org/hindudharma/part5/chap1.htm>

Comments -

<sup>1</sup> – bhaLi bhaLi – Well Done – This is a sarcastic usage.

<sup>2</sup> – ArshEya – derived from Rshis – With reference to the meaning ‘paurushEya’ (as given above), ArshEya, would mean the same as ‘apaurushEya’ – vEdas – revealed texts – derived from Rshis – the mantra dRshTa – ‘seer’ of mantras.

<sup>4</sup> – cOdy – The term also means ‘wonderment’, ‘raising questions’ etc. Keeping in view the statements made by SrI tyAgarAja in the caraNa, what SrI tyAgarAja wants to convey is that he had glibly accepted Lord’s words unhesitatingly as true; but he now finds them to be not so. He wonders whether that is because of somebody’s instigation (evari mAta vinnAvO). The same kind of doubt is voiced by the SrI tyAgarAja in the kRti ‘nagu mOmu gana IEni’ – rAga

AbhEri also – whether the people surrounding Him are instigating Him not to have compassion on him.

<sup>5</sup> – bhakta parAdhIna – engaged in looking after the welfare of devotees – Please refer to kRti 'manasA SrI rAma candruni' – rAga ISa manOhari wherein SrI tyAgarAja states - 'the Lord having delegated the tasks of sRshTi-sthiti-laya (projection-sustenance-in-folding) to the Trinity, (He) remains contended with bestowing the desires of His true devotees'.

<sup>6</sup> – parama bhAgavatula – Supreme devotees - Here it is not in plural but a honorific singular referring to SrI nArada whom SrI tyAgarAja considered as his preceptor.

Please refer to kRti 'SrI nArada muni' rAga bhairavi, wherein he states that he beheld SrI nArada manifestly - ' SrI nArada muni guru rAya kaNTimi E nATi tapamO' (I beheld You, O guru nArada, due to penances performed some day). This is what referred here as 'vyakta rUpuDai palikina muccaTa' (the message manifestly conveyed to me).

<sup>7</sup> – satta cittuDagu – Though this has been translated here as 'true willed', in my humble opinion, this refers to the 'sat' and 'cit' of the triple designation of paramAtma - 'sat-cit-Ananda'.

General – Please visit the site for a discussion on the kRti –  
<http://www.ibiblio.org/sripedia/oppiliappan/archives/jun03/msg00011.html>

## Devanagari

प. एवरि माट विन्नावो रावो  
इन्दु लेवो भळि भळि  
अ. अवनिलो(ना)र्षेय पौरुषेय(म)न्दि  
चोद्य(मे)रुग ले(न)य्य (एवरि)  
च. भक्त पराधीनु(ड)नुचु  
परम भागवतुल  
व्यक्त रूपुडै पलिकिन मुञ्चट  
युक्त(म)नुचु(नु)ण्टि  
शक्ति गल महा-देवुडु नी(व)नि  
सन्तोषमुन(नु)ण्टि  
सत्त चित्तुडगु त्यागराज नुत  
सत्य सन्धु(ड)नुकोण्टि(नि)ललो (एवरि)

## English with Special Characters

pa. evari māṭa vinnāvō rāvō  
indu lēvō bhaḷi bhaḷi

a. avanilō(nā)rṣēya pauruṣēya(ma)ndi  
 cōdya(me)ruga lē(na)yya (evari)  
 ca. bhakta parādhīnu(ḍa)nucu  
 parama bhāgavatula  
 vyakta rūpuḍai palikina muccaṭa  
 yukta(ma)nucu(nu)ṇṭi  
 śakti gala mahā-dēvuḍu nī(va)ni  
 santōṣamuna(nu)ṇṭi  
 satta cittuḍagu tyāgarāja nuta  
 satya sandhu(ḍa)nukoṇṭi(ni)lalō (evari)

### Telugu

ప. ఎవరి మాట విన్నావో రావో  
 ఇన్దు లేవో భళి భళి  
 అ. అవనిలో(నా)ర్వేయ పౌరుషేయ(మ)న్ది  
 చోద్య(మె)రుగ లే(న)య్య (ఎవరి)  
 చ. భక్త పరాధీను(డ)నుచు  
 పరమ భాగవతుల  
 వ్యక్త రూపుడై పలికిన ముచ్చట  
 యుక్త(మ)నుచు(ను)ణ్ణి  
 శక్తి గల మహా-దేవుడు నీ(వ)ని  
 సంతోషమున(ను)ణ్ణి  
 సత్త చిత్తుడగు త్యాగరాజ నుత  
 సత్య సన్ధు(డ)నుకొణ్ణి(ని)లలో (ఎవరి)

### Tamil

ప. యవరి మాడ వినీనావో రావో  
 ఇన్దు<sup>3</sup> లేవో ప<sup>4</sup>ణి ప<sup>4</sup>ణి  
 అ. అవనిలో(నా)ర్వేయ పౌరుషేయ(మ)న్ది<sup>3</sup>  
 చోత్త<sup>3</sup>య(మె)రుక<sup>3</sup> లే(న)య్య (యవరి)  
 చ. ప<sup>4</sup>క్త పరాత్<sup>4</sup>ను(డ<sup>3</sup>)నుశ  
 పరమ పా<sup>4</sup>క<sup>3</sup>వతుల  
 వ్యక్త రూపుడై<sup>3</sup> పలికిన ముశ్శడ  
 యుక్త(మ)నుశ(ను)ణ్ణి

ஸக்தி க<sup>4</sup>ல மஹா-தே<sup>3</sup>வுடு<sup>3</sup> நீ(வ)னி  
ஸந்தோஷமுன(னு)ண்டி  
ஸத்த சித்துட<sup>3</sup>கு<sup>3</sup> த்யாக<sup>3</sup>ராஜ நுத  
ஸத்ய ஸந்து<sup>4</sup>(ட<sup>3</sup>)னுகொண்டி(னி)லலோ (எவரி)

எவர் சொல்லைக் கேட்டாயோ? வாராயோ?  
இங்கில்லையோ? பலே பலே!!

அவனியில், மறைகள், சாத்திரங்கள்  
அறிந்து, ஐயப்பட அறிந்திலேனய்யா!  
எவர் சொல்லைக் கேட்டாயோ? வாராயோ?  
இங்கில்லையோ? பலே பலே!!

(நீ) தொண்டர்களைக் காப்பதில் ஈடுபட்டவனென,  
தலைசிறந்த தொண்டர் அவர்களின்,  
நேரிடையாகத் தோன்றி பகர்ந்த, செய்தி  
உகந்ததென்றிருந்தேன்;  
வல்லமையுடைத்த பெருந் தெய்வம் நீயென  
மகிழ்ந்திருந்தேன்;  
தியாகராசனால் போற்றப் பெற்றோனே!  
தூய உள்ளம்படைத்த, சொல் தவறாதவனென கருதினேன்;  
புவியில், எவர் சொல்லைக் கேட்டாயோ? வாராயோ?  
இங்கில்லையோ? பலே பலே!!

தலைசிறந்த தொண்டர் - நாரத முனிவரைக் குறிக்கும்.

## Kannada

ಪ. ಎವರಿ ಮಾಟ ವಿನ್ನಾವೋ ರಾವೋ  
ಇನ್ನು ಲೇವೋ ಭಳಿ ಭಳಿ  
ಅ. ಅವನಿಲೋ(ನಾ)ರ್ದೇಯ ಪೌರುಷೇಯ(ಮ)ನ್ನಿ  
ಚೋಡ್ಯ(ಮೆ)ರುಗ ಲೇ(ನ)ಯ್ಯ (ಎವರಿ)  
ಚ. ಭಕ್ತ ಪರಾಧೀನು(ಡ)ನುಚು  
ಪರಮ ಭಾಗವತುಲ  
ವ್ಯಕ್ತ ರೂಪುಡೈ ಪಲಿಕಿನ ಮುಚ್ಚಟ  
ಯುಕ್ತ(ಮ)ನುಚು(ನು)ಣ್ಣಿ  
ಶಕ್ತಿ ಗಲ ಮಹಾ-ದೇವುಡು ನೀ(ವ)ನಿ  
ಸನ್ನೋಷಮುನ(ನು)ಣ್ಣಿ

ಸತ್ತೆ ಚಿತ್ತುಡೆಗು ತ್ಯಾಗೆರಾಜ ನುತೆ  
ಸತ್ತೆ ಸೆನ್ನು(ಡೆ)ನುಕೊಣ್ಣಿ(ನಿ)ಲಲೋ (ಎವರಿ)

### Malayalam

ಪ. ಎವರಿ ಮಾಟ ವಿನ್ನಾರೋ ರಾರೋ  
ಇನ್ನು ಲೇವೋ ಡಿಣಿ ಡಿಣಿ  
ಅ. ಅರವನಿಲೋ(ನಾ)ರೇಷಯ ಪಾರುಷೇಯ(ಮ)ನಿ  
ಚಾರ್ಯ(ಮ)ರುಗ ಲೇ(ನ)ಯ್ಯ (ಎವರಿ)  
ಛ. ಡಕತ ಪರಾಯಿನ್ಯು(ಝ)ನುಚು  
ಪರಮ ಡಾಗರತುಲ  
ವ್ಯಕ್ತ ರುಪುಲಯ ಪಲಿಕಿನ ಮುಚ್ಚ  
ಯುಕ್ತ(ಮ)ನುಚು(ನು)ಗಿಡಿ  
ಶಕ್ತಿ ಗಲ ಮಹಾ-ದೇವುಡು ನೀ(ರ)ನಿ  
ಸಂತಾಷಮುನ(ನು)ಗಿಡಿ  
ಸಂತ ಫಿಣ್ಣುಡು ತ್ಯಾಗರಾಜ ನುತ  
ಸತ್ಯ ಸನ್ಯು(ಝ)ನುಕೊಣ್ಣಿ(ನಿ)ಲಲೋ (ಎವರಿ)

### Assamese

ಪ. ಎರಬಿ ಮಾಟ ವಿನ್ನಾರೋ ರಾರೋ  
ಇನ್ದು ಲೇರೋ ಭಲಿ ಭಲಿ  
ಅ. ಅರನಿಲೋ(ನಾ)ರೇಷಯ ಪೌರುಷೇಯ(ಮ)ನಿ  
ಚಾದ್ಯ(ಮ)ಕುಗ ಲೇ(ನ)ಯ್ಯ (ಎರಬಿ)  
ಛ. ಭಕ್ತ ಪರಾಧೀನು(ಡ)ನುಚು  
ಪರಮ ಭಾಗರತುಲ  
ವ್ಯಕ್ತ ಕುಪುಡೆ ಪಲಿಕಿನ ಮುಚ್ಚ  
ಯುಕ್ತ(ಮ)ನುಚು(ನು)ಗಿಡಿ  
ಶಕ್ತಿ ಗಲ ಮಹಾ-ದೇವುಡು ನೀ(ರ)ನಿ  
ಸಂತಾಷಮುನ(ನು)ಗಿಡಿ  
ಸಂತ ಚಿತ್ತುಡು ತ್ಯಾಗರಾಜ ನುತ  
ಸತ್ಯ ಸನ್ದು(ಡ)ನುಕೊಣ್ಣಿ(ನಿ)ಲಲೋ (ಎರಬಿ)

### Bengali

ಪ. ಎರಬಿ ಮಾಟ ವಿನ್ನಾರೋ ರಾರೋ

ইন্দু লেবো ভলি ভলি

অ. অবনিলো(না)ষেয় পৌরুষেয়(ম)ন্দি

চোদ্য(মে)রুগ লে(ন)য় (এবরি)

চ. ভক্ত পরাধীন(ড)নুচু

পরম ভাগবতুল

ব্যক্ত রূপুডে পলিকিন মুচ্চট

যুক্ত(ম)নুচু(নু)ণ্টি

শক্তি গল মহা-দেবুডু নী(ব)নি

সন্তোষমুন(নু)ণ্টি

সত্ত চিত্তুডগু অ্যাগরাজ নুত

সঅ সন্ধু(ড)নুকোণ্টি(নি)ললো (এবরি)

### Gujarati

৫. অঁবরি মাট বিজ্ঞাবো রাবো

ঐন্ডু লেবো মেণি মেণি

অ. অবনিলো(না)ষেয় পৌরুষেয়(ম)ন্দি

খোদ(মঁ)রুগ লে(ন)য় (অঁবরি)

খ. মেক্ত পরাধীন(স)নুযু

পরম ভাগবতুল

ব্যক্ত রূপুডে পলিকিন মুচ্চট

যুক্ত(ম)নুযু(নু)ণ্টি

শক্তি গল মহা-দেবুডু নী(ব)নি

সন্তোষমুন(নু)ণ্টি

সত্ত চিত্তুডগু ত্যাগরাজ নুত

সত্য সন্ধু(স)নুকাঁণ্টি(নি)ললো (অঁবরি)

### Oriya

ପ୍ର. ଏଞ୍ଜରି ମାଟ ଶ୍ରୀନାଥୋ ରାଥୋ

ଇନ୍ଦୁ ଲେବୋ ଭଲି ଭଲି

ਅ. ਅਭਿਨਿਸ਼ਾਨਾਸ਼ੇਸ਼ ਧੋਰੁਸ਼ੇਸ਼(ਮ)ਨਿ  
ਰੋਧਾ(ਮੇ)ਰੁਗ ਲੇ(ਨ)ਯਾ (ੴਰਿ)

ੳ. ਭਭ ਪਰਾਪਾਨੁ(ਤ)ਨੁਰੁ  
ਪਰਮ ਭਾਗਤੁਲ  
ਭਭ ਰੁਪੁਭੇ ਪਲਿਕਿਨ ਮੁਚਟ  
ਯੁਕਤ(ਮ)ਨੁਚੁ(ਨੁ)ਟਿਟ  
ਸ਼ਕਿਤ ਗਲ ਮਹਾ-ਦੇਵੁਡੁ ਨੀ(ਵ)ਨਿ  
ਸਨਤੋਸ਼ਮੁਨ(ਨੁ)ਟਿਟ  
ਸੱਤ ਚਿਤੁਡਗੁ ਤਜਾਗਰਾਜ ਨੁਤ  
ਸਤਜ ਸਨਧੁ(ਡ)ਨੁਕੋਟਿਟ(ਨਿ)ਲਲੋ (ੴਰਿ)

### **Punjabi**

ਪ. ਏਵਰਿ ਮਾਟ ਵਿੱਨਾਵੇ ਰਾਵੇ

ਇਨਦੁ ਲੇਵੇ ਭਲਿ ਭਲਿ

ਅ. ਅਵਨਿਲੋ(ਨਾ)ਰਸ਼ੇਯ ਪੋਰੁਸ਼ੇਯ(ਮ)ਨਿਦ

ਚੋਦਜ(ਮੇ)ਰੁਗ ਲੇ(ਨ)ਯਾ (ਏਵਰਿ)

ੳ. ਭਕਤ ਪਰਾਪੀਨੁ(ਡ)ਨੁਚੁ

ਪਰਮ ਭਾਗਵਤੁਲ

ਵਜਕਤ ਰੁਪੁਡੇ ਪਲਿਕਿਨ ਮੁਚਟ

ਯੁਕਤ(ਮ)ਨੁਚੁ(ਨੁ)ਟਿਟ

ਸ਼ਕਿਤ ਗਲ ਮਹਾ-ਦੇਵੁਡੁ ਨੀ(ਵ)ਨਿ

ਸਨਤੋਸ਼ਮੁਨ(ਨੁ)ਟਿਟ

ਸੱਤ ਚਿਤੁਡਗੁ ਤਜਾਗਰਾਜ ਨੁਤ

ਸਤਜ ਸਨਧੁ(ਡ)ਨੁਕੋਟਿਟ(ਨਿ)ਲਲੋ (ਏਵਰਿ)